

The exposition of the theory of the Trans- substantial motion in the Transcendent philosophy and its educational implications for Iranian educational system improvement

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Abstract: This research aims to clarify the theory of the Trans – substantial motion from Mull asadra’s point of view and induct its implications in both objectives and educational principle. This is an application research and has been done in a descriptive – analytic way. Data is collected through the study of documents, proofs, and taking notes and fiches from the sources. In the analysis of data, first we have described the theory of Trans – substantial motion, and then we’ve inducted the educational objectives and doctrine from this theory. Findings signify that this theory has been established on two important philosophical basis (which is one of MullaSadra’s novations) namely principality of existence and Gradation of existence. The whole Corporality and human are in motion, in their essence and different levels of existence, and Cover their evolution. This theory implicates a special form of objectives, doctrine and educational methods which have been discussed in this article.

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1. Introduction

When there had been a discussion about education, there also had been some effects of philosophical thoughts, and howsoever the science of education aggrades its way of progress as scientific cognition and independence of. Educative science, it requires more need to the help of philosophical thoughts (Taghipour, Zahir 2004, 62).

In different societies, the educative philosophy of each society assort with the quality and type of the regard of predominant towards the world and human, and such a regard has the tune of philosophy.

Materialistic regard to the word and human is a regard that leads objectives, programs, principles, and in total, educational system towards materialism. Conversely, immaterial regard to these categories makes educational system and collection enjoy ultra-material tune, and leads it on ascendancy and evolution rout.

The history of education in Iran shows that its educational system has been based and formed according to western educational systems. In fact, educational system in Iran is the outcome of a series of social reformations which has been started since the ending age of Ghajar and resumed up to now. Ana this type of reformation is, in fact, the duplication and naturalization of western model of educational system.

Even in universities, the majority of collegiate work, researches and studies, and thereafter the policies and operations of the formal educational system had been affected by western

thought and according to the western sources. (Beheshti,2007 , 75).

Here is a question: `` How can we achieve alocal and efficient didactic system? `` To solve this problem and answer this question we need to study our intellectual patrimony, and then refer to Muslim and celestial philosophers view who enjoy acceptability, and finally proceed to clarify educational objectives and principles applicable for Islamic-Iranian breeding and educational system. As for religious thinkers’ and social thoughtful’ acceptance and the universality of MullaSadra’s thought, philosophic system of the transcend philosophy has been linized as philosophic floor for the growth and recovery of didactic system. Herein, first we have tried to clarify and explain the trans-substantial motion theory of MullaSadra, and then proceeded to infer educational objectives and principles from this theory.

According to the above mentioned explanations, some questions are considered in this research which consist:

- 1-What is Trans – substantial motion?
- 2- What’s the role of Trans - substantial motion- in the formation of human identity?
- 3- What implications can be inferred from this theory in both educational objectives and principles?

The history of research:

The transcendent philosophy was created by Sadr- al- Din Mohammad who is well – known as Sadr –al – Mota’allehim- E- Shirazi or MullaSadra, and he, himself, preferred this name for it in his book, The four – fold journeys. (Nasr, 2003, 403).

Mulla Sadra, In his philosophic system, which is predicated on existence, states an analysis of the motion in substance that its understanding needs several fundamental subjects in his philosophy to be understood, so we have to explain these concepts.

The concept of principality of existence:

Anything, in reality, has two prestige in mental analysis, that are commented as existence prestige (existence) and essence (quiddity). Existence means that any external object that we see attends, and quiddity means some features that make that object different from others and features that are stated in the definition of objects (Sobhani, 2003, 57).

Which one realizes outside and is the origin of remnant, and which is subdominant for the other? Or, which one is abstract for possessing objective existence?

According to the fact that the difference between the principality of quiddity and the principality of existence is about instance not concept, MullaSadra believes that existence is an objective reality that can be seen outside and quiddity exists as a subdominant of existence. Existence is an extensive reality that shades upon everything and the best way to pull down the reality of existence is presential knowledge. (Mesbahyazdi, 2003, 101).

The concept of Gradation of existence:

Principality of existence has a series of consequences, and gradation of existence is one of them. When we accept that our external world is full of existence, now a question is discussed, that is: Which one is dominate outside, unity or multiplicity? In fact, there should be a unity among multiplicities. The unity of multiplicity affairs is existence. But their multiplicity refers to transposition, intensity and infirmity, immensity and depletion and so on (gradational difference). Here, the gradation means difference, and it doesn't mean all difference, rather it means the difference of phenomenon which overlap with each other. (MesbahYazdi, 2003, 17). For MollaSadra any change should be created at a context of reality or the entity of objects, because the entity of objects is ingenuous and their quiddity is authority. Hence he divides all creatures and life into two groups: constant existent and diverse existent. Constant one is an existent which stands in a certain level of existence, and enjoys existence within its own capacity. Constant existence doesn't have the capacity for change and is pure action. But diverse existent has a mobile existence and doesn't have constancy because of weak existence order. The constant face of life is called Malakoutuniverse, and the diverse face of life is called the world of nature and material. The inductor which connects diverse

face to constant face is called the eternal and fundament quiddity of the world that is always in circulation (Samadi, 2008, 3).

Strength (Potential) and action: when there is a change, whether abrupt or gradual, there is a word of strength and action. Strength means possibility and aptitude. Any change in something is: the alteration of strength into action, or its egression from the state of strength to the state of action (Gharavian, 1997, 246).

Motion: According to definition, "Motion is the gradual egression of an object from potential to action: An object with potential state, should achieve action in order to get to perfection. The first step of perfection is the egression from the state of potential, so motion is the first perfection for potential, therein its potential. (Fana'i, 2006, 2).

Every motion forms in this way: first the object voids from the present state in which it is and then, gradually and not abruptly, accedes to the state to which it can. Two examples are: The green apple that can be cooked, and a teenager who can attain senility. (Fana'I., 2006 3).

Thus motion is possible about something that isn't defacto altogether, and just those thing can allow motion which has potential. Do any material object allows motion altogether or it occurs in special affairs and in special directions of materialistic world?

Up to MullaSadra's era, most Islamic philosophers believed that motion justappertains to phenomena and it's impossible about substance, but MullaSadra believes that the motion occurs at substance, for him the creation of motion in phenomena necessitates the creation of motion in substance because phenomena is accessory of substances and depends on them, and this dependence is like the dependence of effect to cause. (Shirvani, 2006, 381).

Unfortunately, Collegiate studies for education philosophy in Iran in last years didn't pay attention the topic of the present study, although various researches have been done about MullaSadra's philosophic ideas, especially about trans- substantial motion, but the study of his educative theories confines to several cases.

In Sharifani's research (2010), the philosophic and educational effects of trans-substantial motion have been discussed. Philosophic effects are: positivity of the origin and resurrection, temporal origination and antiquity of origination, the relevance of diverse to constant, the union of intellect and the intelligible, the steady creation, corporeally created and spiritual survival. And the gradual

shaping principle, the alliance of education- bilabiate of education- and realism in education.

Samadi (2008) has aimed that the nature is seamless motion because of the trans- substantial motion and educational system is afloat to give ardency to the trainable (those who should be trained), as a part of cosmology. Thus, the prophecy of education, in objectives domain, is human's terminal perfection and the growth of creativity, and helps the trainable to achieve their real perfection through accentuating on individuality, freedom, change and evolution by critic intellect.

Khosrovnezhad (2002) first has analyzed the trans- substantial motion from MullaSadra's point of view, and then has mentioned some educational methods and principles which have been elicited from his theory. These principles consist aim of education, gradation of education, process of education and internalization of education. Educational methods consist contemplation and meditation inside, Familiarity clearing method, and combine method.

Research method: Suitable method for this subject is descriptive – analytic method. In this research, first we have described the theory of trans – substantial motion, then we have inducted the educational objectives and doctrine according to this theory. Data was collected through the study of documents, proofs, and taking notes and fiches from the resources. Thus the basis for this research is the use of MullaSadra's works, also accessible presentments, books, articles and researches about philosophical thoughts of MullaSadra. These include the translation of famous philosophical texts of MullaSadra like the four – fold journeys, Divine witnesses (Shavahed – al – Robubieh), Masha' er, etc. Data analysis has been done in two parts: In first stage the following affairs have been done : 1-The summarization of data, 2-The presentation of data, 3- Subsumption or verification (Sarmad, 20007, 206). And at the second stage, the educational objectives and principles have been inducted from this theory.

Results of the research

Questions considered in this study are the followings:

1-What's the trans-substantial motion theory?

MullaSadra has imparted two theories which are principality of existence and gradation of existence, then he has asserted that the nature and quiddity of material thing is afloat (in motion). For him existence has principality and it's a unit but gradual reality.

Existence has turned up in various forms and grades: Absolute or mere existence (self-existence) and conditional or limited existence (possible existence).

Self-existence is absolute and complete, so no change occurs about him, he is mere action. But material and physical objects are those creatures which can be changed. They have properties which are called capacity and potential, so their oncoming attends a type of definition, motion is the gradual egression of an object from potential to action.

A group of philosophers such as Aristotle and Ibn-e-Sina believed that motion accomplishes in all possible existence creatures, but they accept this motion just about phenomena of material objects (MesbahYazdi, 2003, 156). At the same time, MullaSadra believes that motion occurs in the substance of objects, If we believe that phenomena is moving, we should find an answer to this question that what's the origin of the motion in phenomena? The origin of motion can't be out of objects, because the external reason prepares things for movement, but this is the substance of the objects that are inly in movement and motion. He has explained this logic according to the philosophical principle that says: "Every constant effect has a constant cause, and every diverse effect has a diverse cause". (Ghorvavian, 1997, 224).

2- What's the role of this theory in human identity formation?

For MullaSadra, the trans-substantial motion is the cause and base of evolution of universe objects and human soul which move toward perfection. Like other philosophers, he believes in duality and dichotomy in the creation of human being. Man consists body and soul.

The base of dissidence among philosophers in this common point of view is the quality of creation and quality of the formation of soul and anagogy, and also the role of both of them in the humanity of human. For MullaSadra body has temporal primacy to soul, and this abstract substance (soul) has got up from material head stock and has achieved to a non-material and abstract level after an evolutionary movement and passing material positions (Irvaniand Garamaleki, 2002, 89).

Based on his two original notions – the trans-substantial motion and the gradation of existence. Sadr-al-Mota'allehin believes that human soul is a physical substance at the initial of its emersion, but it maintains its evolution meanwhile the trans-substantial motion to achieve higher levels of existence, and finally accedes abstraction position by preservation of individual unity, and became an abstract existent. As we believe that, according to MullaSadra's theory, the world in its evolution, proceeds from mere materiality toward complete spirituality and abstraction at trans-substantial motion, this includes human being as well. The more human's progress in human evolution to spiritual and

abstraction prospect, the less human's material and physical prospect, and this evolution resumes in human being till perfect abstraction (Ghorbani, 2011, 82 – 83)

3- What implications can be inferred from this theory in both educational objectives and principles?

The basic and final objective of education:

The ultimacy of education should be on the ultimacy of life. Allah is the ultimatum of existence, and all elements of existence move to the ultimate of existence. (Self-existence) according to the trans-substantial motion.

Likewise, human, with trans-substantial motion, moves in stable sublimity of his existence capacities to achieve felicity, and similarly absorbs vivifier elements and dispels existence scraper elements. As human being is unperfected, whatsoever he declines imperfection, he attains perfection. So, the final end of education should be access, here access means spiritual access and preferment of existential level. Which should be the outcome of education?

Intermediate objects of education:

The first intermediate object of education is to increase alliance and connection between individual and the world of existence. When we believe in the trans-substantial motion, we should also accept that the whole world moves toward perfection. From this point of view, the movement toward perfection is a part of the essence of the nature, and human being will find himself in coordination with this essence, after learning this fact, and daily will know more about this motion and will enjoy this spiritual fascination which is the result of realizing the motion of his inward substance and world.

But the one who doesn't know about this fact, he aims the whole natural world as a set without any spirit, motion, and direction, and probably neglects his own perfection and feels himself as a thing separate from the universe, without any evolutionary objective and stimulus, because of this wrong theory. Thus, the educational system should help its addressees to have total knowledge about existence phenomenon, and individuals feel that they are continuing their way in a space that is full of unanimity.

The second intermediate object of education should be the inner mutation of students. For MullaSadra, the trans-substantial motion mainly is opposite phenomena motion. The trans-substantial motion in educative discussions means that educators should pay attention to their students inside and avoid external regarding, and try in to the formation of their

substance and real identity. The third intermediate object of education is gradual formation of human essence. Trans - substantial motion of human means that human essence isn't a constant and predefined affair. Trans-substantial motion and momentarily.

Change of existence puts human being subject to the change and alteration, and this motion resumes until the pure abstraction of human soul and touching ultimate of being, so education should be a gradual and united affair.

The fourth intermediate object of education is a bilabiate look at students' internal and external aspects during education: human soul is the outcome of trans-substantial motion of the body and it needs a material base for emersion and outbreak. First the soul appears at the form of body and then it became abstract under the influence of trans-substantial motion. So both physical and psychic aspects of students should be noticed during education, and it should help students to improve their physical and psychic health.

Educational principles:

1-Intellection: All human beings involve in contemplation and thinking, but the favorite thing is directed and accurate thinking which is coordinated with intellection. Knowledge tries to clear affairs and problems through specification.

So we can conclude that intellection needs specification. It means that whenever the phenomenon of existence and problems relevant to human being are specified in a way that unfold the relation of human with self- existence, there come some background, and intellection is perhaps by the recovery of science. So the best head stock for the rational growth of students is their scientific growth.

2- Subjective differences: It should be mentioned that every human being has been prepared for a special virtue, and as for differences of peoples position in accepting good tempers, expecting too much work and beyond their ability ends in their schooling failure. Therefore paying much attention to subjective differences in education is one of the most important educational principles about the concept of gradation of existence.

3- Gradation and continuity in education: Since all elements and all parts of existence are always in modification and change because of Trans - substantial motion, education and cultivation should be continuous and forever and shouldn't be neglected during lifetime, also it shouldn't be confined to a single time of life or a single setting.

4- The influence of outside on inside and inside on outside: Having credit in trans substantial motion in human being means that the substantial evolution is a result of coactions of body and soul, so an educative

system should emphasize both physical and spiritual aspects of human being, and should have a balanced movement hereon.

Conclusion:

The trans-substantial motion is one of the most important philosophical discussions in Islamic philosophy which has been famed namely to MullaSadra. By this theory MullaSadra presents a new philosophic interpretation of motion which is mainly different with Aristotle's and Ibn Sina's philosophical clarification. This theory has many capacities and aptitudes to present education effects. Having educational regard to this theory and studying its educational effects is a new topic to which less attention has been paid so far, and can be studied at the domain of breeding philosophy. All parts of material existence in different levels of existence are moving at their essence according to this theory. They all cover their evolution. Finally, according to the facts that the world has ultimacy and also existence has a certain ultimacy, and Allah, Himself, is the final destination and ultimacy of the whole existence, so life is an unceasing movement towards sublimity. We can't limit the effect of this theory to special interests and attitudes, and here we just imply some of its effects and results. According to this theory human being, like all other being, tends to existence and runs away from inexistence and this tendency and escape causes movement and motion. Amplification of sublime and stable existence is a pure desire of all human beings. Every body's comfort, relief and joy depend on his fruition of vivifier sources. Education is one important factor to exclusive role in developing human's science treasure about the sources which grant existence and those that remove existence, so it's essential and important.

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